
A
SERMON

Preach'd to a

CONGREGATION

OF

Glass-Bottles, &c.

SEYMOUR

1840

CONGREGATION

Glass-Butler &c.

*The Dignity, Use and Abuse of
Glasſs-Bottles.*

Set forth in A

S E R M O N

Preach'd to

Illuſtrious Aſſembly,

And now Publish'd for the Uſe of the

Inferiour CLERGY.

By the Author of the TALE of a TUB.

L O N D O N :

Printed, and Sold by the Booksellers of
London and Weſtminſter. 1715.

The Duty of the People of
Great-Britain

See further in A

SERMON

Preach'd to

Whitson's Assembly

And now Publish'd for the Use of the

INDEPENDENT CLERGY.

In the Answer of the Town of a Town

LONDON

Printed and Sold by the Booksellers of
London and Westminster 1746

THE PREFACE.

SERMONS and Glafs-Bottles (*says a Sour Fellow*) what Incongruities have we here? This is *Ludere cum Sacris*, or I have lost my Understanding.— You should first have convinc'd us you ever had any. Cannot a Man be Serious without a stiff Mode of Speech, contracted Brows, and distorted Features? Does Gravity consist in Grimace? Doubtless, then, the *Ass* gave himself very agreeable *Airs*, when *Mumbling the Thistles*. Sermonizing and Bottlizing will not appear such Opposites, if you consider how many (had they the Ingenuity to be Grateful to their Benefactors) would confess, that the most beautiful Flowers of their Pulpit-Rhetorick, came out of Bottles. Is not Man brightest when his Heart is Glad? And does not the Scripture say, that Wine was given for that Purpose? Can it then be prov'd a Heresie to Bottle it? Bezaleel and Aholiah were fill'd with the Spirit in Wisdom and Understanding, in Knowledge to find out Curious Works, &c. Now, Questionless the Invention of the Bottle was the first Discovery, being so essential an Assistant to all other Discoveries:

P R E F A C E.

coveries: Nay, the Concavity of it appears the very Womb where they are conceiv'd, while the Spirit contain'd within, midwives them into the World. But, says another Dogmatical Pedant, Who ever heard of a Sermon without a Text? And pray before that Custom begun, who ever heard of One with a Text? Had the Art commenc'd without it, it had been as preposterous now to have us'd it; and what is all this but Custom? Custom, which has involv'd us in fifty Errours for every single Truth it has produc'd, and doubtless very worthy then to be maintain'd. But further, Has not a Potter absolute Power over his Clay, to make a Vessel of Honour or Dishonour of it, and shall a Learn'd and Illuminated Author be more restrain'd, than a Scurvy Dirt-moulding Potter? It is enough he tells you, his Theam is Bottles, which every Body understands; whereas many take a Text which no Body understands, inso-much that the Preacher is forc'd to spend half his Time, in informing us what he would be at. Thus much for all I think can be objected against his irregular Motions; he who would discover more, must take a Bottle beyond the Author, and so lose the Argument by the very Means of maintaining it. Methinks I hear some fleering Puppies say, however our Clergy dress up their Modulations the grand Topick they all go upon is Preferment. and are our Author's deviatory Measures, Means to mend his Fortune? Why

P R E F A C E.

Why not? Mayn't an Arch-Wagg expect the Favour of an Arch-B —, when B — and Wagg have the same Epithet to distinguish them from Inferiour Dignities? And it is not in the Nature of a true German to neglect a true Bottle-Man, they being, in a manner, Synonymous Terms. For further Illustration of the Matter, we need only add, that lately a Print, a meer Shadow of a Man, composed of Bottles and Vials, under the Title of the German Doctor, took such a Run, that it brought in far more Money than 'wou'd be given for the real Author of a Paper under the same Title, were he stasb'd, season'd, and serv'd up in a Ragoo. If all this Mathematical Demonstration gains not an absolute Ascendant over your Faith, we must give you over for lost Men; but to my Comfort, I see a Shoal of our Inferiour Clergy approaching, with Addresses of Thanks (pinn'd in their Hats like their Mistresses's Favours) for this Essay so a propos to their Gusts; I read their Convictions (in Ruby Characters) in their Countenances, that if they miss being Dignify'd and Distinguish'd elsewhere, they cannot be disappointed in the Bottle, since Two at any Time make a Doctor, and the Third an Arch-B —, the same can mount to no proportion under Five; for whose Conversation I may at present take my leave of my Reader. Vale.

[illegible]

A
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MY Beloved, yea, most dearly Be-
loved Vessels of Election ! I call
not upon you to open your Ears,
since for the most part Ears you have none,
or only such as the Prophet speaketh of,
Ears which do not hear ; but I rejoyce to be-
hold you with open Mouths, gaping as it
were, and thirsting for the Word of the
Lord. It has been long a Pious and Praise-
worthy Custom, among the Children of
Men, to listen to Godly Exhortations with
open Mouths, as well as Ears ; but they,
alas ! like Hounds in pursuit of Game, of-

ten open their Mouths, yet do not comprehend ; but it is your happy Property to retain whatever is pour'd into you ; whereas, Men, on the contrary, are before Hand so tainted with the Tincture of Prejudice, that as one of the Ancients has it, *Quodcumque infundis, adhæsit.*

Did not *Ezekiel* Preach to dry Bones ? Did not *St. Francis* and *St. Anthony* hold forth to Birds and Fishes, and the Holy Saints of divers Convents to Calves ? I doubt not, but you will Profit as much by my Discourse ; and I hold myself in this, happier than they, that I am to Preach (O ye Bottles of Glass) to a most Illustrious Audience, whose Capacity and Comprehension none can doubt of.

The Subject I propose to treat of, is such as may seem most suitable to this Assembly ; for the Gravest Philosophers have determin'd, That the Knowledge, most useful to all People is that of themselves ; and therefore I conceive nothing so proper to be address'd to Bottles, as a Discourse of Bottles.

This Discourse I will divide into Three Parts. *First*, I shall declare the Dignity of Bottles. *Secondly*, The Use of Bottles. *Thirdly*,

Thirdly, The Abuse of them; together with an Application to all Bottles in general, and Advice to you in particular.

Part I. *The Dignity of Bottles shewn from the Matter.*

The Dignity of Bottles arises from Two Things. From the Matter and from the Form. The Matter of Bottles is not exactly distinguish'd by the Vulgar, who (mistaken in this as in most other Things) will talk of Leathern and Stone-Bottles, with the same Impropriety as they do of Glas-Inkhorns: But That Glas alone is the proper Matter of all true and genuine Bottles, is to the Learned as clear and perspicuous as Glas itself. To manifest the Excellency of which, it might suffice to mention, what all Conversant in the Holy Fathers, must have read in *Petronius Arbitr*; I mean, the Answer of *Julius Caesar* to a certain *Roman*, who proposed to make Glas Malleable, (that is to say, to endure the Hammer;) I dare not permit, said *Cæsar*; for, were it once so, Gold and Silver would no longer be valued. But what need we insist on this, when the Beloved Apostle prefers you at once, to all the precious Stones in the World; for, in the 21st Chapter of the *Revelations*, describing the

exceeding Glory and Magnificence of the Heavenly *Jerusalem*, after he has told us, That the First Foundation was the *Jasper*; the Second the *Sapphire*; the Third the *Calcedonus*; (observe, I beseech you, the Gradation of each) the Fourth the *Emerald*; the Fifth the *Sardonix*, and so on to the Twelfth; losing us, as it were, in the Blaze of Glory. Often he has told us, as still more Wonderful, That every Gate was of One several Pearl; and what was more possible to be added? And yet after all, he adds, The Streets of the City was; What was it? (Mark my dear Auditors!) It was, as it were, *Transparent Glass*.

It was not without much Mystery, our wise Ancestors invented this Composition, which is Symbolical of that of the great Master-piece of Nature, *Man*, to whom, tracing both from the First Principle, I will now compare, O my beloved, and most worthy to be beloved Bottles. *First*, In the Manner. *Secondly*, In the Form. *And Thirdly*, In the End of your Creation.

2. *From your Manner of being made.*

Even as Man who is said in Holy Writ to be, *Tanquam Vasculum in manu teguli*, was
once

once meer Dust, till inspired with the Breath of Life, he was raised up to their Graceful Fabrick ; so you (O ye Bottles) were at first vile Ashes ; but, no sooner was the informing Breath blown into you, but your loose Atoms assum'd a Shape, and on a sudden appear'd with fair long Necks and goodly round Bellies. And again, like as Man, when he seems to perish and is dissolved into Ashes, is purg'd, refined and elevated into a new Life of Brightness and Purity, even so, when the Trace, which liv'd, is reduc'd to Ashes ; from those very Ashes is raised up (by means of purging Fire, as we are taught by the Holy Mother, the Church) the new and more glorious Body of Glas. Which has manifestly the chief Properties of a Glorious Body, that is to say, Clarity. This was the Opinion of the blessed Bishop Gregory, who (*Lib. 18. Moral. Cap. 2.*) has these Words ; *The heavenly State is liken'd to Glas on account of the Purity, Clarity and Resplendency of the Glorified Bodies, where one Man's Body, Conscience and Thoughts are presented to another, as Corporeal Objects in this Life are beheld thro' Glasses.*

Part III. *The FORM.*

To proceed to the Form of all Forms. Saith *Plato*, the most excellent of all Forms is the Circular. How nearly Bottles approach to this is visible to every Eye ; whilst Man makes but an irregular, forked Figure, neither so uniform, compact, or standing so firm as you : The heaviest Parts of him (of all which his Head is many times the heaviest) are placed above, and the weakest are Legs unable to support 'em ; directly contrary to all good Rules of Architecture. What he values himself most upon, is his having (as the Poet expresses it) *O's sublime*, which literally translated, as Things of that Consequence ought to be, is a Mouth erect towards Heaven. Now, how much more upright are your Mouths, O ye Vessels of Glass, is too manifest to need any Proof. With good reason therefore did that ancient *Epicurean* Philosopher make it his Wish (being studious of the Improvement of his Form) to have a Neck like a Crane's, and a Belly twice as large as other Mortals. For what was this, but the perfect Form of yourselves, *O most compleat Bottles ?*

Fourthly

Fourthly, *From the End for which they were made.*

The End for which Bottles were made was to contain, according to their Capacity, what is entrusted to their Custody; and of which a Return is expected. Where it is to be noted, that of Bottles there are divers Sorts; some Quarts, some two Quarts, and others Gallon Bottles. *To whom much is given (saith the Scripture) of such much is required.* And it is even thus with Men: They are, as it were, so many Reservoirs and Vessels of Grace, which the Lord has put into them, more or less according to different Capacities, and which he expects there to Work and Improve and Refine; every One living being accountable only, forasmuch as he has received. And Oh! That Men in general were but as faithful Preservers of this Heavenly Infusion, as you O Bottles! How few are there of you that fly, and how few of them that hold!

Part II. *The Use of Bottles.*

I come now to the Second Division, *The Use of Bottles*, which is two-fold; the natural and common Use of Bottles, and the mystical and allegorical Use: Which last
being

being not so generally known as the former, but a kind of Occult Science, I shall in the First Place endeavour to lay it open unto you.

The Wise and Learned *Panurge* (as we may read in the Works of that most Reverend Doctor *Rablais*) being about to enter on an Affair of the highest Importance, resolv'd first to consult the Oracle of the Bottle; and it were well if the same prudent Method was used by all Divines, Politicians and Men of Morals. The first of these might discern in a good Bottle, the lively Figure of a good Divine, who has ever been compar'd to a Vessel from the First Ages of Christianity down to this Present. Was not *Paul* in those Days stiled by the Scripture itself, a Vessel of Election; and in our time has not the most Learned of our Universities given to a large Mugg, the Name of *Bellarmino*? Now a Vessel of Election is the same Thing in the *Hebrew*, as a chosen Vessel: and how doth the Lord choose his Vessels, that is to say his Preachers? Even as a wise Man chooseth his Bottles; such, I mean, as have not only the largest Capacity to contain what is infused, but likewise the properest Mouths to vent it freely to others. It was therefore with more Propriety of Speech than may at first be imagined, that *St. Paul* said

said of himself, *I am pour'd forth in the Service of the Brethren.* To conclude then, Divines are liken'd unto Bottles, because they ought to be pure and without Deceit, for it is said, there is no deceit in a full Bottle. Now, as for Politicians, how can they better set before us the Submission we owe to Government, than by the Example of good and sound Bottles which remain peaceable and quiet under the Limitation of such Corks as are establish'd and set over them, while those who fly out into rebellious Workings, do not only expose their Corks, but also lose their Liquor. 'Tis likewise granted on all Hands, that the most useful Knowledge of such as govern, is the Knowledge of Mankind, which is not to be attain'd by Conversation, without the Company and Concurrence of you, O Bottles: 'Tis by your Means that Men have the most frequent Opportunities of observing the Instability of each other, and the many Slips and false Steps they make. For which Reason the wisest Kings of Old have made use of your Assistance in the Choice of their Counsellours, as One (in his Days famous for Sermons) has exprest it;

*Reges dicuntur Multis argere culas, et
Et torquere mora, quem perspexisse laborant,
An sit Amicitia dignus?*

C

Let

Let the Kings of the Earth seek Truth, says Solomon, and where shall they find it; the Sage Grecian answers, *Οὐκ ἔστιν ἀλήθεια, in Veritas.*

For the Moral Man there are so many Precepts exhibited to him by you (most conspicuous Auditors) that to avoid being tedious, I shall only touch on a few. And First, the Liberality of Bottles in general, which only receive that they may bestow; But narrow-soul'd Men, like narrow-neck'd Bottles, hold much but give little, nay, and that little too with much Difficulty and murmuring; for it may be justly observ'd of such, that the less they bestow, the more Noise they make about it. Against Pride and Anger you afford us a most notable Caution; for as Bottles are destroyed by bouncing and cracking, even so are Men. Are we to choose Friends, you are to assist us in the Scrutiny; O beloved Bottles, you are to sound and fathom their Minds, till they become as clear to be seen thorough as your selves. Are we to take a Wife, 'tis by your mirrour we must contemplate her, and learn to manage her: The sacred Text comparing Woman to you, calls her the weaker Vessel; and 'tis observable to the nice Inspectors in Nature, that your very Form bears some Allusion to that Part which distinguishes the Sex; your Neck
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 most

most aptly represents what the Anatomists call the *Vagina Uteri*, your wider Space the *Sinus*, and that Part which returning inwards swells almost to the middle of the *Vacuity* seems a Figure of that which the learned *Soranas* (*Epist. ad Cheap*) calls the *Landica*: There are, moreover two Properties common to both Bottles and Women; the One, that how much soever is pour'd into 'em, there will still, by means of the Part I last mention'd, remain a Vacancy at Bottom; and the Other, that neither of 'em will be quiet or silent, but in a continual Motion and Ferment, unless they be extremely well stop'd.

Secondly, *Natural Use of Bottles.*

Having shewn how useful, the silent, the allegorical Doctrine of Bottles may be to Men in a spiritual Sense, I need but just touch upon the natural and most obvious Use thereof, that is, First, to be filled; and Secondly, to be emptied; than which nothing can be more great and generous. Ask the Sun, the Moon and the Stars, (those glorious and transparent Bottles of Light) ask why they are fill'd therewith, and they will answer, 'tis to be emptied for the Use and Advantage of the World, and even so may you, O you Bottles.

Part

Part III. *Abuse of Bottles.*

But from the Use of Bottles, I am naturally led to the Abuse of them; in these evil Days the Generality of Men by the Instigation of Satan seize you (as one may say) by the Throat, and force you from your peaceable Repositories in Cellars to the noisy Tables of Drunkards, where often those barbarous Wretches serve you innocent Vessels as ravenous Wolves do harmless Sheep, first suck your Blood, and then destroy your Carcasses; they compel you to assault even your own Relations, the Windows (who may be said to be Glass of your Glass) and send flint Glasses to encounter with flint Stones. It were endless to enumerate all the Outrages committed by these Bottles of Flesh to the Bottles of Glass.

It will more than suffice to mention unto you one, but that a most dreadful Example.

A dreadful Example of the Abuse of Bottles

In this very Kingdom of *Albion*, and even in the great and famous Metropolis thereof, not long since lived and may still live a most wicked and heathenish Mortal, who notoriously inherited from his Ancestor *Falstaff* a most prodigious and Bottle-like Rotundity of Belly,

ly, but likewise his evil and pernicious Faculty of draining, desolating and destroying many of you, Bottles ; divers of you had he spurn'd under his Feet, divers had he cast over his own Head, and manifold others at the Heads of others. But what I am about to relate, is far more horrible ; being at a Time in company with other Bottles (and those of much better Credit and Fashion than himself) after having seemingly caress'd and embrac'd one of them a considerable time and exhausted it of all it was worth, he did — my Beloved, alas what did he ? What will make your empty Bowels to yearn, and the full ones to foam with Indignation. He put, in the most scornful and insulting Manner, the very worst and filthiest Part of him in the (till now unpolluted Neck of that) most miserable Bottle, and replenish'd it, even to the Top, with his most ungrateful Urine. *O Tempora ! O Mores !* An Usage so barbarous might have made a Stone speak, much ^{more} a Bottle ; which had this, more for the Horrour of those vile Miscreants been permitted to do, might it not have arose in the midst of them, and, opening its Mouth, have spoke in this Manner ? ' Men ' and Brethren, answer unto me, was it for ' this I have lain in Cobwebs and Dust and obscure Placs so many Months ? For which ' of the good things I have done for Thee,

am

' am I thus rewarded? Was it not unto us,
 ' Bottles, that Thou owest all thy new
 ' Systems of Divinity, thy strange Definitions
 ' of Faith, thy unheard of Discoveries in
 ' Arts and Sciences? Was it not we that fur-
 ' nish'd Thee with Excuse for all thy Brutali-
 ' ties and Absurdities? If Thou didst blas-
 ' pheme the Lord or his Priests, if Thou
 ' abusedst thy Friends, if Thou didst ravish
 ' thy Maid-Servants, was it not immediately
 ' alledg'd, he had his Bottle too much? It
 ' was his Bottle? Other Indignities from
 ' Thee and thy Mates I and my Fellows have
 ' born with Patience: Nay, tho' we have
 ' been call'd by a Name, at which the very
 ' Children are taught to spit; a Name, the
 ' most ignominious, most detestable, to all
 ' Christian Bottles, that is to say, Devils;
 ' after ye have insatiably squeez'd from us all
 ' our Virtue, ye cry out with Fury, Here,
 ' Drawer, away with these Devils. Misera-
 ' ble Bottle that I am! Would I had suffer'd
 ' any Ignominy rather than this! Better I
 ' had been tied to the Tail of a mangey and
 ' masterless Dog, than to thine, O Varlet!
 ' Sweeter had my Scituation been, and I less
 ' resented the Application!

Consolation and advice to Bottles.

But cease, ah cease, O Thou most justly
 complaining

complaining Vessels ! 'Tis I, thy Preacher,
who will unto thee,

*Pudet hæc opprobria nobis en diu potuisse,
Et non potuisse refelli !*

Which for thy Ease (Dear British Bottles) is thus interpreted, It shameth me that these Disgraces may be charged upon us Men, and it cannot be denied. Yet consider (for thou lookest like a considerable and conscientious Bottle) consider, I say, that, what Thou sufferest from Man, is proceeding from God, who hath set him over thee, as thy Lord and Master endued with absolute and supreme Power, to which you owe an unconditional Obedience, and not to resist on any Pretence whatsoever. 'Tis true, he may be a Tyrant, yet is he accountable to Heaven alone, and you Bottles (if you will be Christian Bottles) are to submit. What if Providence (whose Workings and Ways are not to us accountable) had made you Urinals, not Bottles ; Receptacles of Water, not of Ale ? What if you had not been made Christian, but *Turkish*, *Indian* or *Mahometan* Bottles ? Confess the signal Favour of Heaven, which has not only made you Bottles, but *European* Bottles ; not only *European* Bottles, but *British* Bottles : You are not born Slaves to *French* Wines and *French* Brandy

dies, but enjoy the most sweet and gentle Power of *English Ale* and *German Mum*. *Aldermen* shall embrace you; *Common-Council-Men* shall drink of you; The Ministers of the Lord himself shall encourage their Texts with you, and every of you, O most Illustrious Bottles of the Lord! Forfake then, O for ever forfake the lewd and dangerous Assemblies of ungodly Drunkards; open not your Corks unto them: But, when Two or Three Zealous Divines are gather'd together, come amidst them, O ye Bottles, come all of you, come speedily to those who will soberly and carefully empty you, (as many as may be) in the Fear of the Lord. I will therefore now give the finishing Stroke, and close, or, as I may say, cork up my Discourse with a most fervent and hearty Prayer both for you, and for us.

Grant, Good Lord, unto these Bottles that they may never fall into the Hands of such Miscreants who make of Vessels of Election, Vials of Indignation, and unto us that we may never be fill'd with the Wines and Brandies of Drunkenness and Madness, but may ever continue sound and faithful Vessels of the true aqua vitæ of Righteousness. Amen.

FINIS

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